that *this* was originally intended to be the  
first mention of the place.

What may have been the reason of the change of  
abode is quite uncertain. It seems to  
have included the whole family, except the  
sisters, who may have been married at  
Nazareth,—see note on John ii. 12, and  
Matt. iv. 18. **came down,**—see also  
John ii. 12,—because Nazareth lay high,  
and Capernaum on the sea of Galilee.

**33—37.**] HEALING OF A DÆMONIAC IN  
THE SYNAGOGUE AT CAPERNAUM. {33} **Mark i. 23—28,** where see notes. The two accounts are very closely cognate—being the same narrative, only slightly deflected; not more, certainly, than might have arisen  
from oral repetition by *two* persons, at  
some interval of time, of what they had  
received *in the same words.*

**35.**] **hurt him not** is here only. St. Mark’s expression, rendered *“torn,”* may mean *‘having convulsed him’*—and our text, *‘without  
doing him bodily injury.’*

**38—41.**] HEALING OF SIMON’S WIFE’S MOTHER, AND MANY OTHERS. Matt. viii.  
14—17. Mark i. 29-34. Our account  
has only a slight additional detail, which  
is interesting however as giving another  
ᴙide of an eye-witness’s evidence—it is, **he  
stood over her.** Now this is implied in  
laying hold of her hand, **as she was** in bed;  
which particulars are both mentioned by  
St. Matthew and St. Mark:—this being  
one of those many cases where the alteration of the one expression into the other is utterly inconceivable.

**38. a great fever**]  
An epithet used by St. Luke, *as a physician*;  
for, as Galen observes, physicians divided  
fevers into *great* and *small.* Bleek doubts  
this, and understands it only of the intensity of the fever.

**40.**] **he laid his hands on every one of them,** is a detail  
peculiar to Luke, and I believe indicating  
the same as above: as also the **crying out  
and saying,** implied in the other Evangelists, but not expressed.